

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 672.—VOL. XIII. [Registered as a Newspaper] SATURDAY, NOVEMBER 25, 1893. [Registered as a Newspaper] PRICE TWOPENCE.

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## NOTES BY THE WAY.

The position of the Editor of such a journal as "LIGHT" in these days, not a bed of roses. Aiming, as "LIGHT" has to be in the van of all that is best and most developed in the investigation of the Unseen, it must be that at times it comes, and comes regretfully, into collision with people of very varied and often quite opposite opinions. In the present transition state of public thought the chances of such collision are more than ever numerous. A little attention to the conditions at present obtaining will make this apparent.

It is roundly half-a-century since the revival of interest in occult matters took place, and the men and women who up to the last decade held the doctrines usually designated Spiritualistic, but too often lost position, and even money, because of the opinions they were courageous enough to hold. But they did hold them, and persevered in their researches: and not only were they confirmed in their original beliefs, but they went on into deeper strata of spiritual thought—leaving the food necessary for babes, they began to digest the strong meat which was fit for men, they collected facts and others reasoned about them, and Spiritualism began to be an important factor in the ways and doings of men. It was looked at with glances less and less askance.

This growing feeling that there was "something in it after all" a few years ago attracted the attention of a certain number of persons who, not being Spiritualists, that is, having honest doubts as to Spiritualistic theories, yet wished to know more about the matter. The present President of the London Spiritualist Alliance and others therefore called some of these persons together, and the result was the formation of the Society for Psychological Research. Beginning with but little faith in the results of its investigations, which were carried out on quite different lines from those of the original Spiritualistic researchers—indeed, carrying its incredulity, as some feel, to almost absurd extremes, that society now publishes in its "Proceedings" and its "Journal," accounts of ghosts and of occult phenomena which twenty years ago would have been held to qualify its members for a severely managed lunatic asylum. So far from that being the case, however, ghosts have become respectable, and crystal-gazing is almost a fine art.

The outcome of all this has been that Spiritualism, and occult science generally, are now not only not discredited, but are acknowledged as being subjects worthy of the most serious attention on the part of thinking men. The old company has very largely passed away, and if here and there a serio-comic tone is still employed in treating of the subject, it is serio-comic, and not comic, as it once was. As

an illustration of this change, there was recently published a short series of articles in the "Westminster Gazette" on "Ghostland," done in the old way. These articles fell absolutely flat; no one spoke of them, most likely no one read them. This, then, is the position. The science of the Unseen is recognised as a real science, and its philosophy as a real philosophy. We have got a long way from the rudiments, and are hoping to build up on them as a foundation some kind of a superstructure from whose galleries we may see further towards that horizon which so long was dim.

It is, then, the duty of the Editor to watch jealously lest this state of things should be in any way altered, and progress be endangered. This has actuated him in his remarks upon one or two unfortunate articles in "Borderland." These articles have again caused the enemy to blaspheme, and that blaspheming must be stopped. No one who knows him could possibly attribute to Mr. Stead anything but the love of truth, and that he has been actuated by an overmastering desire to do what he believes to be right no one knows better than the Editor of "LIGHT." The Editor, however, also has his duty to perform, and it is the responsible one of safeguarding the treasury of knowledge which has been so patiently and so arduously acquired. That he should run counter to some people's feelings is, therefore, inevitable.

Under the heading of "Our Policy," the following appears in the current number of "Lucifer":—

As time goes on and the Theosophical movement comes more and more into public prominence, attacks on it multiply from every side. As its teachings are difficult to assail successfully, many of the attacks consist of personal charges levelled against the leaders, both dead and alive—as the world counts life and death—and some of the younger and weaker members are eager that answers should be made to the varied accusations. Now, and speaking for this magazine and for the policy of its editors and their co-workers, we say that we are ready to defend our principles, but we have not time to be continually rebutting personal attacks. There is work to do more serious than this petty warfare, and we prefer to answer slanders by work rather than by words.

ANNIE BESANT.  
G. R. S. MEAD.

This would be quite the right way if the circumstances allowed, but the circumstances do not allow. We have refrained from anything like personal attacks on the late Madame Blavatsky, only copying a portion of Mr. Emmette Coleman's address which seemed too serious to be passed over. But accusations have been made which ought to be met. That they have to be met is the fault of the Theosophic body itself. If that body had said frankly that Madame Blavatsky was a human being, with a human being's frailties, then no personal attack would have been of the slightest importance. It has not done this, but has almost deified her, and so has made the personal attacks inevitable. Had it not done so, the above announcement would not only have been justifiable but proper. As it is, it is not only not justifiable, but very regrettable. We refer here, of course, to "H.P.B." only.

## PRIMITIVE RELIGIONS.

The "Literary Digest" has condensed a paper on "The Mythology and Religion of Primitive People," by Dr. Charles H. Davis. This paper appeared in the "Biblia," Meriden, (Conn.), for October. We do not get much, if anything, that is new, but the calm assumption of knowledge which is characteristic of such essays is apparent here as elsewhere. It would be difficult to find any department of research in which hypotheses are treated as facts with such daring as they are in the various deliverances on the subject of primitive religion to which we are treated from time to time. There is no exception in this paper. The writer says:—

It is difficult to comprehend the attitude of primitive humanity in its personifying stage of thought, a system of thought not reasoned or abstract, as one's is now, but felt and imagined, as was natural in the case of those human beings who had developed no reasoning faculties, but were all made of senses in the highest physical perfection, and of the most vigorous imaginations. In their total ignorance of causes they wondered at everything; and their poetry was all divine, because they ascribed to gods the object of their wonder, and thought that beings like themselves, but greater, could alone have caused them; thus they were like children, taking into their hands inanimate things, and playing and talking with them as though they were living persons.

What ground is there for any of these assertions beyond that of speculation? speculation which has proved useful in working out a particular scheme itself depending on that very speculation for its foundation. "Human beings without reasoning faculties," but yet endowed with, or "made of," as Dr. Davis says, "senses in the highest physical perfection," and "having the most vigorous imaginations," were totally ignorant of causes and so "wondered at everything." By what right does Dr. Davis or anyone else say that such, after all, highly gifted people had no reasoning faculty? And, indeed, can imagination exist *without* a reasoning faculty?

But the author goes on to say:—

Religion rests upon ethics and emotion. In its primitive stage the ethical phase is entirely occupied by a sense of duty to demoniac powers—a lavish sense of duty as to a master who must be obeyed in fear and trembling; and the emotion is wholly a sense of wonder at inexplicable facts and processes, mainly of the physical universe, which spurs the fancy to express the superhuman in terms of the human, and in a shape we call a myth.

This is all perfectly gratuitous. It may be true, but why are the powers "demoniac"? Moreover, if these primitive beings could express the "superhuman" in terms of the "human" by means of their "fancy," their intellectual powers must have a little more developed than is consistent with the assertions made in the preceding extract:—

The history of cult and ceremonial religion traces the development of an ethical sense, from physical offering and sacrifice through symbolical rites, up to the notion of duty to one's fellows, as an outcome of duty to one's God. The history of all religious emotion, on the other hand, is for all early stages a part of the history of poetry, and must chronicle the attempts of the human mind to set in order and realise the sense of wonder at the supernatural. The realisation of this sense of wonder is expressed in the myth, and a series of myths may foster a primitive creed. From both these great religious factors, the ceremony and the myth, constantly there slips out and escapes the living faith which gives them being.

But then what is this "human mind" which attempts to "set in order and realise the sense of wonder at the supernatural"? Did the mind grow with the development, or was it there all the time? And if it were there all the time, whence came this fear of demoniac powers? Might there not have been a knowledge which the development of the reasoning faculty gradually destroyed? But it is the idea of the soul which must be got rid of at any

cost which produces all these lucubrations. It is such a puerile, such a dismal idea, that no cost should be spared in its elimination from the beliefs of, at any rate, the cultured races:—

The idea of the soul which is held by uncultured races, and is the foundation of their religion, is not difficult for us to understand if we can fancy ourselves in their place, ignorant of the very rudiments of science, and trying to get at the meaning of life by what the senses seem to tell. The great question which forces itself on their minds is one that we, with all our knowledge, cannot half answer: what the life is which is sometimes in us, but not always. We ought, therefore, to put the most charitable interpretation on the apparent absurdities, the follies, and the errors of ancient religions.

Which is very kind on the part of Mr. Davis. And if with all our knowledge we can only half answer the "great question," is it not as well to avoid framing hypotheses which we may find to be all wrong when we get hold of that other half of the answer, which for "all our present knowledge" is as yet in impenetrable darkness?

## THE DIVINING ROD.

We take the following from the Bridlington "Free Press," of November 4th:—

On Tuesday morning some very interesting and successful experiments were made at Sewerby Fields, by Mr. John Stears, engineer, of Colman-street, Hull, who was invited to Sewerby by Colonel R. G. Smith, for the purpose of ascertaining whether a supply of water existed on the farms. The want of water has been much felt during the dry summer we have just experienced, and it had to be fetched from the Bridlington Water Works. Mr. Stears has been for many years endowed with what is called odic force, or animal magnetism, and has been successful in finding water in many parts of Yorkshire. By the kind invitation of Colonel Smith, several ladies and gentlemen were present, including Colonel Y. G. Lloyd Greame, Colonel and Mrs. Armytage, the Rev. R. and Mrs. Fisher, Mr. Halliday, of Malton, &c. The weather during the morning was very unfavourable, but it did not at all interfere with the operations. At about ten o'clock the party met, and Mr. Stears selected a hawthorn twig from the hedge, of this year's growth, or rather two twigs joined at the base, making the form of a V. Taking hold of the ends of the twigs, having the base outwards, Mr. Stears walked along the stack yard, and had only proceeded a few yards when the twig began to rise, indicating water. In this way two streams were found which joined, and following its course through an adjoining plantation, the stream was traced through several fields to the cliffs, where indications of an outlet were found on the beach. No difficulty was experienced in following the stream, for the twig kept busily moving in the upward motion as long as he kept on the track of water, but as soon as he got off it, if even by an inch, the rod ceased to move. Those who were present were highly pleased with the proceedings, and thanked Colonel Smith for the invitation to witness it. Mr. Stears anticipates that water will be found between eighty feet and a hundred feet from the surface. The greatest depth to which the power of Mr. Stears has yet extended has been a hundred and twenty-eight feet.

## QUESTIONS AND ANSWERS.

Under this heading, at the request of several subscribers, we give from time to time such questions as may reach us—provided we deem them of a profitable character—with a view to their being answered, not necessarily by the Editor, but preferably by our readers. Both questions and answers should be stated clearly and succinctly, and in the replies the questions should be indicated by the number.

## QUESTION.

13.—Can you give me any explanation of the voices one hears, not only by the outward ear, but in some other way? I have had experiences of voices which seemed to whisper in the ear, and of other voices apparently speaking within?—I. J. S.

WHERE the eye is the jury, thy apparel is the evidence: the body is the shell of the soul, apparel is the husk of that shell; and the husk will often tell you what the kernel is.

## A WONDERFUL SOCIETY.

The Sunday "Mercury" of New York, for October 29th, tells a curious story. It heads it "A Remarkable Belief Just Introduced into America," which it certainly is, if true. We hope either that the "Mercury" is joking or that it has been hoaxed :--

Only a dim and shadowy light fell on the rich but subdued coloured furniture and curtains of a parlour in this city on Friday night last, when about a dozen ladies and gentlemen "came to order" to organise the most novel and extraordinary society that either science or crankism has yet given to New York. A "Mercury" reporter was allowed to be present, on condition that names and locality would not, for the present, be published. It may be said, however, that all the persons present are, and long have been, prominent in the investigation of occult powers, spirit materialisation, &c. The organisation effected is the "American Branch of the Society for the Evocation of the Olympian or Celestial Spirits." The parent society is said to be in Bombay, India; and London, England, is credited with a branch. A venerable gentleman, owner of the house where the meeting took place, introduced a lady who returned a few weeks ago from travels in India and conferences with the heads of the London branch of the society. The lady said she would not detain the little assemblage with stories of her travels. An explanation of the new society would be quite enough for one evening.

"We have, of course," she said, "to use earthly terms, being still ourselves earthy, and so we have given our practice the name of pneumatic magic, or the evocation of angels, whose names are classified under the title of Olympian or Celestial Spirits, who abide in the firmament, and especially in the supreme constellations. It is the function of the Olympic or Celestial Spirits to acknowledge the Fate and to administer the inferior duties. One Olympic Spirit accomplishes and teaches whatsoever is portended by the star in which he is inspired. Yet he can do nothing of his own power or without a special command from God. God employs some stewards to administer the world. They are to be known as the Seven Stewards of Heaven, and their names are Arathron, Phaleg, Bethor, Och, Ophiel, Hagith, and Phue. Each of these has a numerous army, which forms the grand chivalry of the firmament. Arathron commands over forty-nine visible regions and the others less, down to Phue, who commands seven, there being in all 196 Olympian regions, over which the Seven Stewards extend their authority and carry out their policy." At this point the lady remarked that she was reading from the secret manuscript volume of doctrine. Each of the Seven Stewards has a day in the week in which to make official report on the condition of his own regions and the people thereon. Arathron appears on Saturday at the first hour, and so also with the others, each on his own day. These intelligences are the stewards of all the elements energising the firmament, and with their armies depending from each other in a regular hierarchy. The names of the minor Olympian spirits are interpreted in divers ways, but those alone are powerful to evoke by which they themselves give and which are adapted to the end for which they have been summoned. Generally they are called Asters, and their powers are seldom prolonged beyond a hundred and forty years. An important dogma, which might be termed the working rule of this doctrine, is that "The heavens and their inhabitants come voluntarily to man, and often serve man even against his own will; but how much more so if we implore their ministry!"

The inhabitants of this earth are at this present time under the stewardship of Hagith, who will, according to manual of doctrine, hold that important position until 1900.

And so on! But if this be true, what is the meaning of all these mental disturbances?

GHOSTS.—Nothing has been more constantly disbelieved and ridiculed than the alleged appearance of phantasms of the living or of the recently dead, whether seen by one person alone, or by several together. Imagination, disease, imposture, or erroneous observation have been again and again put forth as sufficient explanation of these appearances. But, when carefully examined, they do not prove to be impostures, but stand out with greater distinctness as veridical and sometimes objective phenomena, as is sufficiently proved by the mass of well-attested and well-sifted evidence published by the Society for Psychical Research.—ALFRED R. WALLACE, F.R.S.

## SAINTS AND MEDIUMS.

By C. A. PARRY, B.A.

## III.—ST. FRANCIS OF ASSISI.—ST. CATHARINE OF SIENNA.\*

The life of Francis of Assisi (b. 1182, d. 1226) is known with a completeness that few biographies possess. This is partly due to the interest awakened by his extraordinary character, and partly to his own open, communicative nature. He was not a recluse saint, avoiding the temptations and evils of the world by the simplest method, that of flying from it; he lived, it may be said, in the open air, with and for his disciples. His public ministry extends over nearly his whole mature life; from the day when he renounced his patrimony to become a wandering evangelist, sneered at and reviled as a maniac, to the day when he died, known and revered throughout all Christian Europe. In all his life and character there is a singular resemblance to that of Christ, his constant model.

Two years before his death he received the stigmata—considered the highest proof of saintship. This alleged phenomenon of stigmatisation is one which the materialist and even the ordinary orthodox Christian find utterly incredible; but which, again, Spiritualists, in the light of recent occurrences, will not reject quite so lightly. I allude to the rare but undoubted phenomenon of "writing on the arm," which occurred notably with the late Charles Foster. Take the following example. It is from the evidence given by Mr. E. L. Blanchard before the committee of the Dialectical Society :—

"On January 11th, 1862, the deponent, in company with Mr. Cornelius Pearson, the artist, and Mr. T. Spencer, the well-known analytical chemist, visited a 'medium' named Foster at 14, Bryanston-street. Names previously written on slips of paper and rolled up into pellets were brought by each person, and these names were quickly and correctly given by raps, without the possibility of the medium acquiring a knowledge of the contents of the paper slips beforehand. On the arm of the medium appeared in red letters 'William Blanchard,' the name of the deponent's father, and immediately afterwards appeared on the palm of the medium's hand the number 27, indicating, in answer to a question put, the exact number of years which had elapsed since the said William Blanchard had ceased to exist on earth. All this was done very rapidly, the deponent and his friends being utterly unknown to the medium, and the letters and numbers disappearing in the sight of those present, without the arm of the medium being withdrawn."

It may be argued that there is not much analogy between this and the phenomenon of stigmatisation. Perhaps not; yet the belief in the one makes it hard to refuse belief in the other. Without attempting an explanation, moreover, of the extraordinary event about to be narrated, it may also be suggested that we do not yet know the full extent of the powers of *auto-suggestion*; and that since it is certain that the will of a hypnotiser can sometimes, without contact, bring about changes in the physical state of the patient, it may also be possible that intense exertion of the will on a fixed idea, carried over into the *self-induced* trance, may have similar physical effects.

The story of the stigmata of Saint Francis is as follows: He had retired into a wild and solitary spot, the Mount Alvernia, where he had built himself a little hut of boughs, and "passed his days," says the Chronicle of the Minorites, "during Lent in continual and holy conversation with God, the angels, and the blessed saints." His mind was especially occupied with the Passion of Christ, on all the minutest details of which he dwelt continually. "At the approach of St. Michael's Day, which he was accustomed to celebrate by a special 'carême,' he said to Brother Leon: Dear little lamb of God, go and open the Gospel, thrice on the altar, in honour of the Holy Trinity." Each time, Brother Leon lighted on a chapter relating the Passion. He had confidence in this simple presage, which made as it were a divine impression on his soul. The solemn hour of the sacrifice was at hand. His union with God became closer; his life was one long ecstasy. These interior workings, which ravished his soul, raised his body into the air to a greater or less height, in proportion to their force, as if an extreme disgust of the earth had caused him to begin a flight to the celestial home. When he was raised only to the height of a man, Brother Leon caressed

\* "Hist. de St. François d'Assise." By E. CHAVIN DE MALAN prêtre. Eighth edition. (Paris: 1875.)

"Vie de Ste. Catharine de Sienne, d'après Biographies Contemporaines. By the same author, Third Edition. (Paris: 1888.)

his feet and wet them with his tears, saying to God from the bottom of his heart: 'My God, be propitious to a sinner like me by the merits of this holy man, and deign to give me a little portion of your grace.' When he could neither reach to him nor see him, he prostrated himself and prayed on the spot where he had seen him rise. The saint was heard to speak with God, sometimes with fear and trembling, sometimes as a friend speaks to a friend; several times Brother Leon saw a brilliant light, symbol of the presence of Jesus Christ in the humble hut, and amidst the sighs of Francis he distinguished only these words, 'Who art thou, Lord, and who am I?' One day, after one of these ravishments, the Saviour appeared, seated on a large flat stone which Francis used as a table. There then took place a long and affectionate communication between them; and Francis, rising in a transport, cried: 'Brother Leon, bring perfumes and balm to consecrate this stone!' He poured them on the stone, saying, like Jacob: 'This stone is the altar of God!'

We now quote the account of a younger contemporary of Francis, St. Bonaventura: "Francis, the truly faithful servant and minister of Jesus Christ, being in prayer on Alvernia, raising himself to God by the seraphic fervour of his desires, and transforming himself by the force of his tender and affectionate compassion for Him who, in the excess of His charity, deigned to be sacrificed for us, saw as it were a seraph having six wings shining like fire, which descended from the heights of heaven. This seraph flew rapidly near to Francis, and then there appeared between his wings the figure of a man crucified; two wings rose above his head, two were stretched to fly, and two veiled the body. Seeing which, Francis was extremely surprised; joy mingled with sadness filled his soul . . . and he could not understand this vision, when God impressed on his mind, and also on that of his friend, that it had been presented to his eyes to make him understand that it was not by the martyrdom of the flesh but by the kindling of the soul that he was to be transformed to a perfect resemblance with Jesus Christ crucified. The vision, disappearing, left in his soul a seraphic ardour, and marked his body in a manner conformable to that of the crucifix, as if his flesh had become wax to receive the impression of a seal: for immediately the marks of the nails began to appear in his hands and feet, which were pierced in the middle; the heads of the nails, round and black, were within the hands and above the feet; the points, which were rather long, and which appeared on the other side, were bent back and protruded from the flesh. He had also on his right side a red wound, as if he had been pierced by a lance, and often issued therefrom his sacred blood, which soaked his tunic and underlinen."

Notwithstanding the care with which the saint strove to conceal these marks, they were seen and touched by many people during the two years that elapsed before his death. After his death they were seen by multitudes.

Saint Catharine of Sienna (b. 1347, d. 1380) began her career of saintship and mediumship at a very early age. Similar stories of levitations and ecstatic visions are told of her. A Spiritualist will not reject as incredible or unmeaning such passages as the following:—

"Her little cell received illustrious visitors. Jesus Christ was pleased to visit Catharine oftener and more familiarly. At first his visits were only spiritually recognised, then they became sensible and real; she heard the voice of the Eternal Word born of Mary. 'Be assured,' she used to say to Father Raymond (Raymond of Capua, afterwards her biographer), 'that it is no man who has shown me the way to Heaven; it is Jesus Christ alone, by His clear apparitions; He has spoken with me face to face as I now speak with you.' And when this good monk once expressed doubts as to her revelations and visions, she told him all the instructions she had received to enable her to distinguish the true from the false in these matters, for she, too, had feared the lies of the enemy.

"Now, Jesus Christ had said to her, 'The traveller ought always to fear, for it is written, "Blessed are the poor in spirit." It would be easy for me to illumine thy soul by a sudden inspiration, that it might discern that which is from that which is not, the reality from the phantom; but I wish to speak both for thee and for the others. Some say (and it is true) that my visions begin with fear, and afterwards give to the soul an increasing confidence and security; they begin with a certain bitterness, which becomes lost in an infinite sweetness. The

\* Chavin de Malan.

visions of the Enemy, on the contrary, produce at first an apparent confidence and consolation, a sort of joy, then, little by little, fear, trouble, and sadness. And it must be so, since such is the difference between my ways and those of the demon. My ways appear at first difficult, but become easier as one walks on, while the ways of vice seem lovely in the outset, but in the end wound the feet and cast the soul into sorrow."

And again: "Later God taught Catharine to write in an astonishing manner. Hitherto she had dictated her letters and her instructions; but once, after several days' illness, she rose, took a piece of parchment and wrote with cinnabar this prayer: 'Holy Spirit, enter into my heart; may your strength attract it to God; give me your love and your fear. O Christ, guard me from all evil thoughts; warm me, inflame me with your sweet love, so that all sufferings may become light to me. Holy Father, peaceful dominator of my soul, aid me in all my necessities, for the love of Christ.' Immediately after, she wrote to Father Raymond: 'I am dying, and I cannot die; have pity on your miserable daughter, who lives in such great trouble on account of the many faults she has committed; she has nobody that can comfort her. The Holy Spirit consoles me inwardly by his goodness, while outwardly he multiplies the means of communicating me to others. The Lord has not willed yet to take me from this life, and, like a master who forms a pupil, he instructs my hand to write the thoughts of my soul. Directly you were gone, with the assistance of the glorious evangelist St. John and of St. Thomas Aquinas I began to learn to write without perceiving it, as if in sleep. You will pardon me if my letter is too long; my hand and my tongue go in accord with my heart.'"

"In the midst of the most ordinary occupations, she would enter into ecstasy, her eyes shut: she remained motionless and rigid. Her mother, who understood nothing of all these prodigies, seeing her daughter once with her neck bent and stiff, tried to straighten it, but immediately the saint's companion warned her not to touch her. Catharine, returned to herself, felt keen pain, and afterwards assured Father Raymond that if her mother had made an effort a little more violent, it would have killed her. One day when she had knelt near the kitchen hearth to turn the spit, she entered into an ecstasy and became motionless. Her sister Lysa, seeing it, continued to turn the spit; she served the meal, Catharine meanwhile remaining motionless, her head thrown violently back. Lysa left her, to return to her husband and children. When all had gone to bed, she returned to watch by her sister till the end of the trance. What was her horror to perceive Catharine had fallen backward and was lying in the fire, in one of those enormous dyer's braziers! She rushed to raise her, and found that she had suffered no injury and that her clothes were intact, though she had lain for two hours on burning coals. This miracle was repeated more than once. Catharine was praying in the church of St. Dominic; a candle which was burning before the image of a saint fell on her veil and burnt itself away without our saint suffering the least injury."

Compare with this the "fire-test" of modern mediums, e.g., the instance narrated by Mrs. Honeywood in the Report of the Dialectical Society's committee: "Going to the fireplace, and moving the coals about with his hand, he (Home) selected a small flat, red-hot coal, and placed it in the lamp chimney, and advancing to us playfully said, 'H., here is a present for you,' and threw out the coal on her muslin dress. Catching it up in dismay she tossed it to Lord Lindsay, who, unable to retain it in his hand, threw it from palm to palm till he reached the grate. While we were all looking at the muslin dress and wondering that it was neither soiled nor singed, Mr. Home approached and in a hurt tone said, 'No, no, you will not find a mark; did you think we would hurt your dress?'"

THE DEAD AND THE UNSEEN.—I know that the little transparent film which covers the pupil of my eye is the only wall between her world and mine, but that hairbreadth is as effectual as the space between us and the sun. I cannot see her, I cannot feel when I come home that she comes to the door to welcome me as she always did. I can only hope that when I go through the last door that opens for all of us, I may hear her coming step upon the other side. That her death was so beautiful and calm and full of faith as it was, gives me no consolation, for it was only that rare texture of her life continuing to the very end, and makes me feel all the more what I had and what I have not.—JAMES RUSSELL LOWELL on his Wife's Death.

## GLEANINGS FROM THE FOREIGN PRESS.

## SOME AMERICAN MEDIUMS.

M. Clemens, a contributor to "La Revue Spirite," has been in America, and sends to his periodical an interesting account of his tour among the mediums. While crossing to New York he had some conversation with the doctor on board, who for some time had been attending séances, when the steamer was in port. This gentleman said to him: "What silly things these people" (the mediums) "tell you! Here am I, an old man, with no one to care for, loving my profession, the sea, the travelling, and wishing for nothing better than to remain on this ship, where I have been for many years. Well, lately, a woman in New York who knew nothing about me, said: 'You travel a great deal on the sea, almost all your time, but you are about to give it up and settle in a town in this country.'" The doctor then broke out into a hearty laugh. Three months afterwards M. Clemens got back to New York, and happened to find the same steamer in port, ready to start. Delighted to have the chance of making another voyage with the doctor, he inquired for him when he got aboard. "He is gone," said the lad. "How gone?" "He has left the company. He got a place lately in —." So much for the "silly things" which his medium told him! M. Clemens met another medical man in New York who had carried his investigations a little further. This was Dr. Gibier, the director of the Pasteur Institute in the American metropolis. He said: "I am forced to admit the fact of materialisation. I did not wish that anything should be doubtful. I had a cage made with all the necessary guarantees. I placed it there" (pointing to a corner of his own room) "and had the medium shut in it. I have obtained on several occasions materialised forms in this room. The fact, then, exists without the possibility of doubt. But what was the apparition which I saw? I know nothing about it, and I am not prepared to affirm that it was a soul—a spirit. Might it not be rather an emanation from the medium—the astral body?"

M. Clemens next called on Mr. Henry Newton, the president of the Spiritualist Society. Mr. Newton had two cages constructed, one of wooden bars fastened with screws, and the other, for greater security, was made of iron and closed with padlocks. Two persons kept the keys of these two padlocks, each being different from the other. About a hundred séances had been held with the apparatus, sometimes in presence of about thirty people, sometimes with Mr. and Mrs. Newton and a detective, or a police officer, who inspected everything. Spirits came out of the cage, and objects were thrown over it. These things M. Clemens states that he himself saw, and the medium has, it is said, been several times precipitated, so to speak, outside of the apparatus. The first time this latter event occurred she was much startled, nearly lost her wits, and they had great difficulty in restoring her to her normal condition. Several people have verified this to M. Clemens, and he says that it is thoroughly well authenticated. Mr. C. Wright, a well-known orator, has prepared a detailed report of these experiments, and has confirmed them himself. Describing Mrs. Minnie E. Williams, another medium whom he visited, the writer says that she is tall and strong, fluent in speech, of frank and open countenance, and energetic in movement. He refrains from describing many interesting circumstances of a curious character which occurred at his séance with this lady, because his purpose was to more specially attend to what might appear to him difficult of reproduction either by the medium or confederates. These other things could easily have been fairly well imitated, and they are therefore excluded. The lady's "cabinet" consists of a simple curtain attached to the walls, and M. Clemens could find not the least trace of any attempt to deceive. He was well placed for purposes of observation, and saw the shapes arrive—some with strength and vigour, others appearing shy and fearful. Several came completely out from the curtains, touched the hands of those present, and disappeared through the floor. In this way one, claiming to be Henry Ward Beecher, after allowing an old friend of his, General Parsons, who was present, to examine his features closely, and after having asked that there might be stronger light, slowly descended at a distance of two steps from M. Clemens, saying: "As I have returned also, everyone may return, for there is no death." The writer adds: "I perfectly heard these beautiful and consoling words, which did not prevent me from observing that his mouth appeared to utter them. The sounds came from his head and appeared to descend with it towards the floor, and the last word was said

when the head only was visible." There were materialisations of men, women, and children, sometimes two individuals at once outside the curtains, while voices were heard behind them. Four confederates would have been required to fill the different rôles, and it would have been impossible for four men to be in the cabinet with the medium. She is very stout and very tall (another writer says she is five feet ten), and besides she wore evening dress of an elaborate kind which could not possibly have been changed and reassumed in the intervals of the apparitions, of which two represented little women lightly dressed in white texture, and one a gentleman in evening costume. He saw her immediately after the séance, and she showed no sign of having moved—not a hair of her head in disorder.

One curious circumstance related in this article, and one which might cause the enemy to blaspheme, is that General Boulanger manifested in a very complete manner. He was tall, had piercing black eyes, a dignified air, was dressed in military costume, and when asked in French if he had anything to say to M. Clemens, merely replied, "Oui," and disappeared at once. This occurred in the cabinet, where M. Clemens had been called. That gentleman subsequently consulted a well-informed acquaintance in New York, one who had been there for forty years. "What do you think of it?" "Don't ask me." "Come along. You know all about it." "What happens at So-and-so's?" "A farce." "What about the different voices—the man's bass, the woman's treble, the child's altissimo?" "All ventriloquism! Don't you know that there are mediums here who for years have gone through courses of elocution, declamation, and all the rest of it?" "And the two figures outside simultaneously?" "Confederates." "Excuse me, I have thought of all possible ways of tricking. I observed that there was nothing done from the outside. I could see between the figure and the curtain and there was nothing there. Besides, the shape disappeared entirely through the floor without losing the vertical motion." "Do you see well at night?" "Yes, I have good sight. Besides, as a painter, it is my business to observe. It has been the education of my life. And what became of the military costume of the two men?" "Conjuring!" "Well, but General Parsons has assured me that he recognised his friend Beecher perfectly, and authorises me to say so." "He saw a mask of Beecher on the face of another man." "When the form of Professor Riddle materialised I took his hand, and I felt the fingers of a man's hand in my own, and they certainly were not the medium's." "Another confederate." "Well, there must have been at least one man, two women, and a child with the medium, without counting the costumes required for changing, false beards, &c., &c." "As much as you like, but these people are generally frauds, and ought to be in prison." In substance, the above is the dialogue held between M. Clemens and a Spiritualist in New York of forty years' standing. The curious point is that when the writer subsequently had some séances with Mrs. Mors, in Ohio, among the manifestations he saw there was the same military figure, the same black and penetrating eyes, the same look, the same moustache, the same information that it was Boulanger, and the same difficulty in speech. This time the apparition made an effort which resulted in a sigh, and it then disappeared with the celerity of instantaneous annihilation. In New York M. Clemens had been told that he would meet this spirit again during his travels. The most extraordinary thing which he saw in Ohio was a face which closely resembled that of one of his dead relatives, but which, on being narrowly scanned, changed before his eyes until the features presented the physiognomy of another person. The presence of two persons had been announced to him by the "controls," and he had spoken to no living creature in America about them. He asks: "How could they have manufactured these masks, or imitated them so well?" At the house of a gentleman where Mrs. Mors was the medium he saw a small, slender figure which the host recognised as that of his wife, who often materialised, and with such strength that she could take the arm of her husband and walk about the room. On this occasion the lady called M. Clemens to her side and spoke with him at some length. Offering her hand she said: "You see I am stronger because I come here often; and then, having lived in the house where my husband still is, I have the necessary magnetic conditions to facilitate my materialisation. In similar conditions you also, sir, could see your dear friends just as you see me at this moment." Mrs. Mors, like Mrs. Williams, is tall, and the form could not therefore, be that of the medium; and besides, this séance was in a private house where confederates would not be admitted.

OFFICE OF "LIGHT,"  
2, DUKE STREET,  
ADELPHI, LONDON, W.C.

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## Light:

EDITED BY "M. A., LOND."

SATURDAY, NOVEMBER 25th, 1893.

**TO CONTRIBUTORS.**—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi, London, W.C. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

### SPIRIT-PHOTOGRAPHY.

A letter in to-day's issue of "LIGHT" brings to one's mind once again Mr. Glendinning's interesting address on Spirit-Photography. The letter contains a reference to Sir R. S. Ball's remarks on the length of the solar spectrum, and, indeed, of spectra generally. That this "length" has already been spoken of in "LIGHT" will, perhaps, be recollected by our readers, but it may be well to bring it once more before them.

From the days of Newton up to a comparatively recent period, the "rainbow colours" were accepted as those by the combination of which "white," or ordinary, light was produced. But the discovery, or invention, of the spectro-scope led to much farther-reaching consequences. While white light is still recognised as being made up of these seven, or even three, primary colours, the existence of rays beyond both the violet and red ends of the spectrum has been established. These rays are not ordinarily perceptible to human sight, though other living things, ants, for example, seem to be sensitive to their influence. Yet even for men, sometimes the ultra rays beyond the violet end of the spectrum become visible.

What, however, we wish to insist on is the possibility of the spectrum having a still greater length than we, at present, have any idea of. Not to go into matters which are too technical—though in this question of Spirit-Photography technicalities will have to be remembered much more than they have been—the length of the spectrum depends on the refrangibility of the waves of light as they pass through a prism or lens. Of those giving the effect of colour, the violet waves are the most turned out of their course, the red the least; and as we have dark rays beyond the red, at the red end, so we have dark rays beyond the violet, at the violet end. What we see of the so-called material world is by means of these waves—a ray is only a wave-path—which produce the effect of colour on our ordinary optic nerves. If the optic nerves were tuned so as to vibrate in unison with the waves beyond either end of the spectrum, everything that we now see would appear to be different. The external world is a world produced by a narrowly-bounded sense-perception. Hence material bodies of men are such as we know them because they are estimated in terms of the spectrum to which our eyes are attuned. It may well be, therefore, that death is from one point of view only a cessation of the causes producing effects within that small portion of the spectrum of which

we are cognisant. A human being may, indeed, in ordinary dying not die all along that spectrum, but only along part of it. To use the Theosophic term, the "astral body" may reasonably enough affect that portion of the spectrum which does not influence ordinary eyes. If that be so, clairvoyance is the power of assimilating the vibrations which occur beyond the red or the violet ends of this same spectrum. And as the eyes are not generally tuned to take up these vibrations, some other way of assimilating them and making the brain-centres conscious of them may sometimes be used, and this appears to be the case.

Moreover, there is a principle known as that of "fluorescence." By "fluorescence" is meant the "degradation" of the waves which fall upon an opaque body from a certain velocity of vibration to a lower velocity. And some substances possess this property in a greater degree than others. As an illustration: If a piece of uranium glass is moved along the spectrum, there is scarcely a trace of colour until it is moved up to the blue. "Here it begins to glow with its characteristic yellowish light, and the effect persists as it is moved through all the higher colours, and even to a considerable distance beyond the limits of the violet."\*

Now, suppose some entity invisible to us, because of our limited vision, is able to start vibrations, in some way, beyond the violet end of the spectrum; these vibrations, striking the sensitised plate, might become less rapid, or "be degraded" and "fluoresce," and so come into the actinic range and be photographed. This does not involve the question as to whether the photographs are those of spirits, or are produced by the agency of spirits; all we have to think of is the degradation of the wave lengths which may very possibly be produced. Of course some may say, "you have not produced these spirit-photographs"; but after Mr. Glendinning's address and the numerous cases of abnormal photography which are very well known, it is absurd to dispute the facts.

There is another objection to this kind of interpretation, which, the facts being granted, may to some appear a little serious, and that is its materialistic character. But those who object will have to show where matter ends and spirit begins.

#### SPECIAL NOTICE.

In accordance with notices already given, subscribers for the Memorial Edition of "Spirit Teachings" whose orders reach us on or before *Thursday next*, the last day of November, will be supplied at the charge of 2s. 6d. per copy, exclusive of the cost of carriage. Orders received after that day will be charged at 4s. 6d. per copy.

#### LONDON SPIRITUALIST ALLIANCE.

On Monday evening last, at 2, Duke-street, Adelphi, Mr. J. M. Fleming gave a very interesting address on the "Condition of Spiritualism upon the Continent." We shall give a report of his remarks in our next issue.

On Monday evening, December 4th, Mr. J. F. Collingwood will give an address at the same place on "The Significance of a Rap."

An exquisite moral sentiment is alone capable of bestowing true refinement of manners; frequenting good society will hardly ever give its tone to those who were not born in it.—VINET.

**THE "SUBCONSCIOUS" SELF.**—It is often said that we must exhaust known causes before we call in unknown causes to explain phenomena. This may be admitted, but I cannot see how it applies to the present question. The "second" or "subconscious self" with its wide stores of knowledge how gained no one knows, its distinct character, its low morality, its constant lies, is as purely a theoretical cause as is the spirit of a deceased person or any other spirit. It can in no sense be termed "a known cause." To call this hypothesis "scientific," and that of spirit agency "unscientific" is to beg the question at issue.—ALFRED R. WALLACE, F.R.S.

\* Preston: "Theory of Light," p. 394.

## HUSBANDS AND WIVES IN HEAVEN.

A curious article appears in the "Christian World" of November 2nd, under the above heading. Some knowledge of the occult meaning of the Unseen might have aided the writer to a more logical conclusion. Speaking of Mr. J. S. Lowell's second marriage, the article says:—

After some years of loneliness, Mr. Lowell re-established his home by a second marriage, which proved apparently not less happy than the first. There are few who would blame him for such a step. At the same time, this later relationship must have made it less easy for him, as to thousands in a similar position, to think about "the footsteps on the other side." The paradox of ideas involved is, in fact, one which neither our logic nor our sentiment knows quite what to make of. M. Sardou, in one of his plays, makes his hero, an Agnostic, press the lady he solicits in marriage with the plea that, as this would be the only life in which he could know her, his love for her would be correspondingly the more intense and absorbing. The argument is ingenious and has, besides, the merit of mightily simplifying the question before us. But it will, nevertheless, not satisfy the majority of sober-minded people. It is felt to grate harshly against our highest instincts. Far more accordant with them is the doctrine of Swedenborg that the truest marriage is one made in heaven, and is a union not bodily only, but spiritual, which will reach its highest realisation in the next life. The early Church was undoubtedly strongly imbued with that idea. It was this sentiment, combined with the strong set of the time towards asceticism, which led such a writer as Tertullian to denounce second marriages as partaking of the nature of adultery.

But why is M. Sardou wrong? "Grating harshly against our highest instincts" sounds very well, but it is not argument. A marriage may be a very happy one, and yet there may be no union of souls after all; and a second marriage may occasionally provide that union. Such souls would go on together, and perhaps become one in another stage of existence more absolutely than we now have any idea of. But how many couples love each other with their souls? It is a commonplace form of encouragement to say they do, but do the people who use the expression realise what is meant by it? For surely it signifies a love which is, in its intensity and purity, beyond anything belonging to earth; it may indeed include the earthly form, as a material presentment of it, yet such love can exist without marriage, and it is this love, and this alone, that one can understand as existent in any state of soul development. The common phrase runs "with heart and soul." The words intensify each other, but are not synonymous. The heart—the lower nature—may be quite satisfied while the soul starves. To have understood this would have stopped the scribe of the "Christian World" from writing the following:—

Bigamy in this world brings a man into the law courts. What the twice-married man wants to know is whether, if there be such a recognition in the other world as theologians speak of, he will not find himself there in the embarrassing position of the bigamist?

One stands aghast at the notion of such a heaven, a heaven where the Queen's writ may possibly run, and where the unspeakable Turk would obviously have the best of it. The puzzling question put to Christ by the Sadducees, and Christ's answer, help the writer to the conclusion that he knows nothing at all about it, though this is put in a taking form:—

What analogy enables us to expect is that, as in the evolution from lower to higher forms of life what is best in the inferior reappears in an improved form in the superior, so will it be with reference to the sexual relationship in that greatest term in human evolution, known on this side as death and on the other as a new birth. The ascending movement will bring us neither to compromise nor to confusion, but to a higher synthesis, including what was best in the earthly form with something better than it knew.

A "higher synthesis" looks brave, but will a "higher synthesis" do anything for unhappy married couples, and how would it help us in such a case as that of Solomon?

## LETTERS TO THE EDITOR.

*The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

## The Baldwin Article in "Borderland."

SIR,—Your remarks touching this subject seem to me a little squeamish. It looks as if they had been written under the chill shadow of the S.P.R. Referring to Mr. Stead and the new sphere of his endeavours, you can only hope that he may "do as little harm as possible to himself and to other people," and then declare your aversion for his enthusiasm in the following terms: "Enthusiasm, good thing as it is under many circumstances, is out of place in dealing with the occult." Holding such an opinion, I do not wonder that you found space for the shallow and ineffectual criticism which appears on p. 539 of same issue, entitled "Professor Baldwin." With your kind permission I shall refer to that matter later on. Meantime I will venture the prediction that if such a desire as yours is ever given effect to, and the investigation of matters spiritual is prosecuted without enthusiasm, then the result will, in all probability, be Spiritualism without the spirits at some date near or remote. Then, too, will the Harts, the Podmores and the Laboucheres unite in singing their *Jubilate* to the confusion and discomfiture of all cracked-brained enthusiasts who ever took the word of a medium and believed in ghosts. Or, short of this consummation, with enthusiasm eliminated or strictly confined within academic and conventional bounds, we shall have evidence faultlessly scientific, fit pabulum for logic mills, but evidence at the same time wondrously scanty, desiccated and *fashionless*,—poor enough stuff for "human nature's daily food."

Research according to the Severe Method has had an innings and run up a score. It is not much to boast of; still it figures, and we ought to be duly thankful. But the Severe Method has its drawbacks, and it has an unfortunate way of cramping energy and lowering spiritual tone. That is why we are obliged to see the editor of a Spiritualist journal deprecating the very element that has rendered possible the rich harvest of testimony the world possesses to the reality of the spirit life and spirit communion, as modern Spiritualists understand these things. It seems to me time to say that we Spiritualists have been led away from the richest and most promising tracks by too close attention to the tactics and requirements of those hypercritical people whose disposition and principle of action it is to give in to Spirit only as a last resort, to yield to the conclusions of Spiritualism as to a counsel of despair.

Professing regard for precision and accuracy, the spirit of this method is compounded of little else besides those ancient elements of Incredulity and Scepticism with which the champions of the Spiritual hypothesis have had to contend from the first. Psychical insulation is the logical effect of it. An Eglinton, for instance, could be of service to any unsophisticated inquirer desiring evidence of spirit life and spirit return; yet in presence of these chilled and insulated creatures called Psychical Researchers the oracle is dumb! Of course it is dumb; for the disposition reared upon the method referred to is as devoid of atmosphere as the moon. Spirit can no more live or move in the one case than can matter in the other. That is why we should cordially welcome a hardy (or foolhardy) adventurer like Mr. Stead, with all his breezy ignorance. Let him have the open sea and may the heavens prosper him! If he have neglected to ship the accredited chart and the "Principles of Proper Steering" issued (under copyright) by the Occult Navigation Company, Limited, he has still the stars of clear night for guide. Mr. Stead is on the right track. He may wander to right or left and stumble into thickets as he goes, but if his courage fail not he will make headway into the Unknown, in spite of baleful prophecy and the dubious headshakings of all the knowing ones.

Coming now to your criticism of the Baldwin article in "Borderland," one finds very little excuse for the terms in which reference is made to the gentleman who interviewed Mr. Baldwin and provided Mr. Stead with so remarkable and important a statement. "Surely there never was a more fatuous critic than this." And why? Simply because, having been long enough *vis-a-vis* with the individual interviewed, before the séance proper commenced, to feel convinced that there was neither motive for deception nor intention to deceive, he yet did not persevere throughout in the spirit of a Ray Lankester, or did not think speak and act as if Baldwin were a blackguard in the dock, and

he, the interviewer, held a brief for all the outside world of self-righteous Philistines, with Labouchere for their leader and king. I will not encroach on your space to traverse your criticism in detail, I will only recommend to anyone who may have been influenced by your remarks to read the article in question over again, so see how hasty, partial, and finical has been its consideration in your columns, and how meagre the grounds on that particular occasion for the charge of fatuity on the one hand, and of chicanery on the other, preferred against the two persons involved.

My object is not to defend the *soi-disant* Professor, it is to protest against a chilling method of criticism and research. You only play into the hands of the Philistines by giving a case like this so readily away. It is as good as confessing that even a Spiritualist editor cannot distinguish between occurrences of a spiritual character and the tricks of a conjurer, so similar are they. But that is absurd, since no genuine phenomena have ever yet been, nor ever can be, so closely simulated as to mislead any ordinary intelligence, even though the heads of all the Maskelynes in the world turned grey in the attempt. In rejecting evidence such as this, because it is not quite in court-of-law form, you demonstrate all the more clearly the need there exists for a Stead, who is as obdurate to the warnings of *quidnuncs* as he is impervious to the attacks of literary and journalistic sparrow-hawks, to take up this question of the evidences for Immortality and the return of spirits.

Permit a few remarks now on the worthy "Professor." Your criticism takes so little stock of the thing called motive, by which showmen are actuated like other mortals, that the personage in question is much more of a fool than a rogue according to your showing. For, professing contempt for Spiritualists in general and scepticism as regards their conclusions, he nevertheless produces phenomena in face of which he himself practically declares that they demonstrate, not the mighty cleverness of Mr. Baldwin, but the actual interposition of spirits. What a *reductio ad absurdum* for a showman bent on self-glorification and anxious for an advertisement. That Baldwin is a medium, notwithstanding his profession, and that his wife is a *clairvoyante* of extraordinary lucidity, is a conviction entertained by more than Mr. Stead's correspondent. Some months ago Mr. and Mrs. B. were in this city (Glasgow), and several persons here, who had the opportunity for a close view provided by friendly and familiar intercourse with both, are convinced of this. Baldwin, however, is no fool, whatever else he may be, and the latest clever thing he did was done, not at Mr. Stead's expense, as you suppose, but at Mr. Labouchere's. Medium or no, he esteems neither Spiritualist nor *savant* sufficiently to place his services at their disposal. He prefers the showman business for the obvious and avowed reason that it pays immensely better. To have assumed the *rôle* of medium on the occasion related in "Borderland" could in no conceivable way prosper Mr. Baldwin. So much the more a medium, so much the less a showman, is perhaps not a logical, but it might readily enough become a popular, inference, and that would not quite suit him. All he did, therefore, was to condescend, in a spirit of genuine friendliness towards his interviewer, to put what mediumistic gift he possessed to the test for that person's sole benefit, not to further the cause of investigation in general, nor to give a gratuitous exhibition of his power to turn an earnest-minded truth-seeker into a vulgar trickster's dupe.

By-and-bye, however, there comes along another interviewer of quite a different type, and this envoy from the high priest of "Truth" gets no more than he bargains for. In effect this is what happens:

"Mr. Baldwin, it seems you are a medium."

"Medium? Not at all, my dear fellow. I'm a showman, at your service."

"But how about 'Baldwin and 'Borderland'?"

"Pshaw! Balderdash! The trick's easy enough when you know how it's done and how to do it."

And thus the worthy "Professor" throws a handful of dust in Mr. Labouchere's eyes, and gets a big advertisement in return. Only it appears that some of the dust has got into other eyes besides Mr. Labouchere's. More's the pity.

J. MCG. MUNRO.

[We print the above with profound regret. That after the distinct announcement made by Baldwin that he is a conjurer, and nothing but a conjurer, any person should persist in believing him to be a medium, almost passes belief. Worse still are the reasons assigned for the conduct of Baldwin, that, being a medium, he finds it pays

better to pretend that he is not one, thus getting credit and money for "tricks" which are really phenomena. It is not easy to understand the attitude of mind of one who can seriously put forward such a plea on Baldwin's behalf—and then speak of his "condescension" in so cleverly deluding his interviewer. The methods of the Society for Psychical Research, chilling as they may be, are vastly preferable to those of investigators like Mr. Munro, who has no difficulty in employing for the purpose of proving the truth of spirit-return a man who advertises his wares on the strength of exposing the very proofs that he is supposed to give. As Baldwin says, his ways may not be those of Mr. Maskelyne; but they are none the less conjuring, for he has said so. How can we possibly expect the Philistine to believe that mediums are not conjurers when we find a professed Spiritualist deliberately asserting that a conjurer is a medium, even when he himself denies it? Moreover, in the face of this letter, how can we expect even common respect for Spiritualists, if it be taken as evidence of their general intelligence? The letter is given in its entirety, that there may be no possibility of a charge of unfairness, and at the same time as a justification of the attitude taken up by this journal. Readers of "LIGHT" must be well aware that the "spiritual" is ever present in its columns, and it was to defend this "spiritualism" against the insidious attacks of the enemy that the article on Baldwin was written. And clearly it was wanted.—Ed. "LIGHT."]

#### The Spectrum and Spirit Photography.

SIR,—In the report of the lecture given at the London Institution recently by Sir R. Ball on "Recent Solar Discoveries," occur these words:—"Beyond the rays we are familiar with in the rainbow, there are a whole series of colours invisible to the human eye, because we have no nerve fibres sensitive to them, but these are quite visible to the chemical eye of the photographic camera. The photograph often reveals things which the human eye could never perceive." I need not point out the strong scientific confirmation we here have of the recorded facts of "spirit photography."

25, Dartmouth Park-hill, N. W.

ELLEN M. HIND.

#### "An Epidemic of Suicides."

SIR,—Such is the heading of your leading article in the issue of "LIGHT," November 11th, one which you remark has been used by other journalists, justified by an increased number of cases. Now, we could scarcely expect such an increase of self-murders without expecting an increase in the number of lunacy cases leading to incarceration, and such, again, is the case. In Ireland statistics have given an increase of four hundred and thirty-seven cases during the past year beyond that of the year before. Epidemic and suicide are two very inaccurate terms; the former is intimately associated with infectious diseases of bacterial origin, and which at present does not include insanity; the second term is grossly inaccurate and misleading, and it ought to be replaced by "self-murder," self-murder being a generic term including three species—viz., murder by suggestion, *felo-de-se*, and suicide during temporary insanity.

For seven years to the best of my abilities and opportunities I have carefully investigated this subject, and I can arrive at no other conclusion than the following:—Many self-murders and cases of lunacy are induced by certain members of the community wilfully, and by a definite method known to science, whereby alertness is produced as a normal psychic faculty, and clairaudience is finally established; and whilst the more evident voices lead to incarceration for delusion, the more nebulous ones lead to self-murder, after the manner of post-hypnotic suggestions.

My opinion is that we have a thug community amongst us, who may be hired to remove obnoxious individuals. At all events this fact of community obsession and act must be recognised in all investigations of spirit phenomena, and in the treatment of mental diseases. I should like the views of some of your readers on this subject. Meanwhile I hope the five articles on the subject, published in the "Provincial Medical Journal," 11, Adam-street, Strand, viz., July, August, September, October, and November, will serve as a warning of the murder community in our midst.

J. BARKER SMITH, L.R.C.P. (Lond.)

## The Higher Ego, &amp;c.

SIR,—Twice before, in the columns of "LIGHT," I have sought an answer to a certain question, and failed; yet believing the answer to be of vital importance to many besides myself, I am bold enough to try again.

The question concerns the "Subliminal Consciousness," or "Higher Ego" theory of the source of phenomena. It is admitted by its believers that this "Higher Ego" can and does place itself *en rapport* with the lower personality. Why, therefore, in the name of all that is reasonable, does it not reveal itself in its own character, instead of masquerading as "Benjamin Franklin," "John Bunyan," "Imperator," and a host of other disincarnate entities?

Failing an explanation of this, one is forced to two conclusions: either that the distinguishing trait of the "Higher Ego" is an infinite capacity for lies and deception, or second, that, regarded as one of the "principles of man," we must estimate the value of the Higher Ego as the divine estimated "original sin." "I think," said he, "that we should be a great deal better without it." "M. C. P."

## A Correction.

SIR,—As a constant reader of your interesting paper I trust you will, in fairness, permit me to call your attention to a misquotation of the English Church Catechism which occurs in your article on "An Epidemic of Suicides" in last week's issue.

You say the Church teaches contentment "in that state of life to which it has pleased God to call me."

I desire particularly to point out that no such blind contentment is anywhere encouraged in this unrivalled manual of ethics. What the Church does say in that part of the Catechism to which you refer is that it is my duty "to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me."—Not "has pleased," but "shall please," words so constantly misquoted.

The Church, by such teaching, far from encourages contentment with things as they are, for if we all laboured to get our own living instead of living on the labour of others, as many do, the whole face of society would be changed.

I, therefore, maintain that a truer view of things (social) than this time-honoured answer of the Church Catechism would be difficult to find.

23, Gt. Percy-street, Lloyd-square, W.C. T. CAUDLE.

[We gladly insert this correction, and wish very much that we could share the views of our correspondent with regard to the change.—ED. "LIGHT."]

## Idealism and Time.

SIR,—Mr. Fawcett says ("LIGHT," November 18th): "The mere view of Nature-philosophy as a moment in the Dialectic of the Idea does not at all bear" on the question of the relation of time to consciousness. "Logic," he adds, "for Hegel, concerns the articulation of the Idea as 'timeless prius'; Nature-philosophy . . . the Idea as externalised in the contingent 'multiplicity of space and time.'" But surely he must see that this statement is defective in the very respect most essential to the point in question. Hegel's system is tripartite. The "Logic" expounds the immanent dialectic of the Idea: Philosophy of Nature, as said, the Idea in its "Otherness." But if this were all, it would not be apparent how the Nature-philosophy is to be conceived as "a moment in the Dialectic of the Idea," for the dialectic would itself be incomplete. The third part of the system, the "Philosophy of Spirit," which completes it, Mr. Fawcett packs away in the "Logic," and so leaves the latter in unatoned contrast with the "otherness" of Nature. The Philosophy of Spirit negates the negation of the "otherness" of Nature and its temporality. It gives us the finished conception of Absolute Idealism, that self-conscious Thought and absolute Reality are one. It is the totality of "the Notion," in which there is no "has been," no history. Says Hegel himself: "It is only for the consciousness which is itself immediate that Nature forms the commencement or immediacy, and that Mind appears as what is mediated by Nature. The truth is that Nature is due to the statuting of Mind, and it is Mind itself which gives itself a presupposition in Nature."\* This passage alone, I think, should dispose of "temporal priority to consciousness," as far as Hegel's view is concerned. "From

the standpoint of a world merged in time," says Mr. Fawcett, such and such things "precede" such and such other things. Undoubtedly; give me a presupposition, and I shall not helplessly beat the air in disputing its obvious consequences. But what, or for what, is "the standpoint of a world merged in time"? That is the question. However, it is to be understood that I am not now defending Hegelian Idealism (or my conception of it) as against Mr. Fawcett's own position, or Schelling's, or any other; only my representation of it in relation to the question of time, if that representation is really impugned.

C. C. M.

## Spirit-Guides and Theosophy.

SIR,—While to court criticism is perhaps one of the best modes of testing the validity of one's own conceptions, to lay our opinions before the readers of "LIGHT" is only justifiable when actuated by a sincere desire to attain a clear perception of the alternatives involved in any discussion; authoritative dictums apart. To affirm the teachings of any school as carrying implicit authority in discussion, is mere dogmatism. No man can say *he knows* until conscious at-one-ment and reciprocity with his ultimate Reality of Being have been unfolded within him; through which alone is illumination by the Spirit of Truth attained. The nearer we may approach to that position the more will we hesitate probably, to say that anything "is wrong."

If Mr. Green had given a little more attention to the letters he has replied to he would have found that the descriptions of Kama-loca and of possible sources of "controls" which have been discussed in this correspondence were not mine, but those quoted from Mrs. Besant by the "Religio-Philosophical Journal," and reproduced in "LIGHT" of July 1st.

It was clearly stated in the last letter he replied to that communion is between Ego and Ego; between similar principles of Being in incarnate, and disincarnate states, and that such communion is limited by the states of consciousness unfolded in the human recipient. Yet Mr. Green, in his reply, seeks to make this position into one of distinction as between Theosophy and Spiritualism. We must conclude that Mr. Green can hardly be a reader of "LIGHT" or he would have noticed that that position has been discussed there, in other letters, as well as in the one in which he ignores it. It was explained also in that letter, that if most spiritual communications are of astral character and origin, it is because their higher principles have not evolved in the recipients; hence no higher note can be vibrated in them. Yet Mr. Green infers that this theory is rejected with contempt. But this view has also, I have noticed, appeared in other columns of "LIGHT." I do not think that Mr. Green seeks to make "points" by juggling, but it would certainly appear that he would have written differently had he been more familiar with "LIGHT"; especially if he had read the article which originated this discussion, as also, I humbly claim, if he had read my letters with a little more attention.

There is another curious point in this correspondence, which is, that Theosophy strongly condemns all mediumistic intercourse as damaging both to the mediums and to the controls. Yet Mr. Green seeks to show that Theosophy does admit that entities in the soul plane may and do commune with the same principle incarnate in man (as well as the converse); and he will see, from extracts below, that, unwittingly, he has thereby been arguing in support of the position assumed by "LIGHT" with regard to the unsatisfactory definitions of "guides," which originated this correspondence.

I have turned up the passages Mr. Green refers to in the "Key to Theosophy," and "Death and After," and do not find that they can be construed into the interpretation he puts upon them as confirmatory of the possibility assumed by Spiritualists, and which he supports, that entities in the soul plane may commune, of their own accord, with the same principle of consciousness incarnate in human beings.

The chapter in question bears the heading: "Why Theosophists do not believe in the return of pure spirits." That should be sufficient in itself, but if the Editor will allow, a few quotations would be of use here. P. 145 says: "Spiritualists are forced to give up the belief that a mother may commune with her children, unless they prefer truth to fiction, however consoling." P. 146: "The Ego of the mother is entirely separated from the vale of tears and is ignorant of all the woes it left behind. It is convinced that it has never left the earth. The post-mortem consciousness of the mother will represent to her that she lives surrounded by her children. The Ego is in absolute oblivion

\* Wallace's "Logic of Hegel," p. 326.

of all that gave it pain on earth and even that pain or sorrow exist at all." It explains all this by saying, p. 148, that "Everything (illusion outside of eternal truth); and p. 149: that "such oblivion or hallucination are only a merciful law of nature and justice." "Death and After" says: "When the Devachanic entity is born into this new sphere, it has passed beyond all recall to earth. The embodied soul may rise to it, but it cannot be drawn back to our world." This confirms the Theosophic position defined by me and clearly contravenes Mr. Green's interpretation.

Now, while I value the good of Theosophy, I cannot agree with this. The soul state is not illusion and hallucination. All experience carries relation to the Ground of Being; the Reality; which, if not immediately present, is yet mediately present; without which no self-consciousness, whether subjective re-presentation, or relation to objectivity, is possible. The soul-state, being in more immediate relation with the ultimate Reality of Being, must be more real than our experiences here, if such a division of Reality were possible. But all experience is real as it carries implicit self-reference (though this relation may be mediate) to the Ground of Being. Further, if the soul state is hallucination as above defined, then equally so must the soul principle (in the subjective re-presentations of which Devachanic entities) be illusion. Yet the higher-manas in question is stated to be one of the permanent principles constituting the higher triad of Being. These two positions are mutually self-contradictory. If Devachanic is illusion, then so is the related manasic principle. If the manasic principle is Real, then so are both its subjective representations and its experiences, viz., Devachanic.

Mr. Green says that though the communion of the incarnate entity with the incarnate Ego is real, and each is cognisant of the other, yet the Devachanic does not become conscious of the earthly environment of the incarnate entity with whom he communes. I do not take that view. If the incarnate soul entity communes with the incarnate soul, it thereby comes in relation with its surroundings, through the circumferential principles of the incarnate soul, which as superior it interpenetrates. It sees more reality in those surroundings than can the incarnate soul, whose perceptions are adjectival only; who cannot cognise the whole of the reality presented to perception. The higher principle must control its relatively inferior, or external degree; while the relatively circumferential mode cannot compass or control or interpenetrate its proximate transcendent. Hence also, the external personal will cannot cause his consciousness to vibrate in unison with that of the Devachanic. This is the result of illumination from within, as shown in a recent letter on Free Will in "Light" by "Pilgrim."

Certainly Mr. Green's description of the astral plane as progressive, is preferable to that complained of by the "Religio-Philosophical Journal;" from which, as he has not read it, I will make a few extracts: "The lower part of the individual, the spirit intelligence which is clothed with the body of desire, is what lingers upon the earth and communicates with spirits that are embodied. . . . Persons who have led an evil life . . . gather around mediums, endeavouring to utilise them for their own gratification. . . . Every new angel-guide welcomed with rapture by Spiritualists is enticed into causes that will be productive of untold evils to the Ego that will be reborn under the shadow of their effects. Every advance multiplies causes of misery," &c.

An alternative view to this has been presented by some of those "high intelligences" communicating from their own planes of Being, and who possibly may therefore know something about it; though no doubt it would not be allowed to infer that they may know more about their own states than we do. They have stated that while it is true that many of the spirits who appear, or communicate at séances, are undeveloped entities, or may have led an evil life when here, they are allowed to come to such séances under beneficent guidance and direction, in order to regain the recollections of their earth lives, which they had lost, and as a first necessary step for their subsequent progress.

If this be correct, then the unfortunate mediums may "also serve" in a mode they know not of, among those "who only stand and wait."

In any case, I am inclined to believe that the Universe is not so constituted that its progress depends on the contributive consent or refusal of the external personality, however important this may imagine its rôle to be. The seed sends up its delicate shoot through the action of the sun. The personality

is as dependent on the soul for illumination and life as the earth is on the sun. "The human will is an angry and a jealous god," says the Kabbala, "but illuminated by the higher will he becometh no longer angry and jealous, but the higher will of God and then shalt become as God, for thou art God, thou wilt be the Divine Will," says the Hermetic gnosis. St. Paul puts it: "Let us then work out our own salvation with fear and trembling, remembering that it is in God we worketh in us to will and to do His own good pleasure."

As nothing has been said in this correspondence to meet the objections raised by the "Religio-Philosophical Journal" and "Light" with regard to the definitions quoted, as to the origin of spirit guides, and as correspondence that contains interference to and repetition of previous arguments, constantly occupies valuable space, I scarcely think that its continuation on similar lines, is justifiable.

IN URGENT PARADE.

Mr. Myers's Lecture and Mr. Myers's Letter.

Sir,—Two days after Mr. Myers's paper was read before the Society for Psychical Research I called upon a literary lady and she gave me her view of what he had said. I see now that she misunderstood him, and I, of course, express regret that I have given him pain. But I must remark that I attributed to him no crime, but, in the view of most folks, a conspicuous mental phenomena were due to the spirits of the dead. We think worse of him on that account. Lord Shaftesbury held the same view, and we have erected an Avenue in his honour; and Horace the Philanthropist would have probably been on the same side of guilt.

We are not justified in mis-reading that there are degrees of guilt. We are not justified in mis-reading that which has many years has been very lucidly and very consistently put to us. But have the platform utterances of Mr. Myers, when dealing with Spiritualism, been always consistent and lucid? One day he tells us that occult phenomena are due to inter-liminal consciousness, the development of the Higher Ego. The next day he treats of "Louis V." and "dual personality," by setting the first theory by presenting to us not a Higher Ego emerging from a lower, but a bad personality swamping an earlier good one. A third day we read some pretty verses on St. Paul's visit to the third heaven and his discerning of spirits. The fourth day we are told that the shadowy forms that visit the mystic in her convent are "objectifications of hysterical attacks." The fifth day we learn that automatic handwriting comes from the less used half of the brain. The sixth day upsets all this, for it deals with "multiplex personality" and the three Léonies. Now, no one can have three halves to his brain. When a writer on no doubt a difficult subject seems to waver like this, he should be lenient. I must point out, too, that even when Mr. Myers does tell us that he believes in Mr. Stainton Moses and departed spirits, he does not leave us quite without puzzle. Nineteen years ago he met that gentleman for the first time. In the "Proceedings" of the Society of Psychical Research for December, 1892, he has recorded that this meeting was "epoch-making" in his life. Mr. Moses "inspired a belief which was at once sufficient, and which is still sufficient to prompt an action." This belief is categorically stated to be:—

1. The existence in the human spirit of hidden powers of insight and communication.
2. The personal survival and near presence of the departed.
3. Interference due to unknown agencies with the ponderable world.

Now, these words are a little vague, but if we bear in mind that the "near presence of the departed" was proved to Mr. Moses by automatic writing and by the "interference with the ponderable world," it would certainly seem that from this date Mr. Myers has persistently held that these phenomena were due to spirits. This was emphatically the gospel of Mr. Moses, and if Mr. Myers rejected it, I do not quite see how his meeting with Mr. Moses could have proved "epoch-making."

But on January 28th, 1887, Mr. Myers read a paper dealing with the remarkable automatic writing of Mr. F. N. Schiller, an undergraduate of Oxford. Many "soi-disant spirits" are recorded to have written, in many languages and many hand-writings, some "mirror fashion." One wrote a verse commencing:—

"Carles le reis nostre emperere."

It turned out to be a verse from the "Chanson de Roland" written in old French, of which Mr. Schiller knew nothing.

But then it is suggested that some forgotten magazine article might have been stored somewhere in his brain. Another spirit, Lokendranath, asked if he was a Mussulman, answered:—  
 "Hindi apka hai."

Mr. Myers says the man was a gipsy, and he translates a bit of this sentence as "I am yours." I think the full importance of the communication has been missed. Lokendranath is the Sanskrit for "Lord of the Heavens of Indra"; and if "jät" be substituted for "ap" the answer makes sense:—  
 "He is of the Hindoo's creed."

But the paper is pure materialism from the first to the last. Borrowing the theories of avowed materialists, Mr. Myers attempts to show that automatic writing comes from within the medium, not from without:—

"All this, of course is to the last degree childish if looked upon as a mere amusement, to the last degree lamentable if looked upon as indicating the kind of occupations reserved for ourselves after quitting the body."

Just so. But if it be "lamentable" in one spirit trying to prolong existence after death to a B.A. of Oxford, why should the same effort be "epoch-making" in the case of an M.A. of Oxford? Of course Mr. Myers may reply that it is possible for him to believe in Mr. Moses's eschatology and Mr. Moses's physical phenomena without believing in "Imperator." But surely this plea, if adopted, would condone my unhappy mistake.

ARTHUR LILLIE.

Mr. Lillie's letter is not an answer to the accusation that he had misunderstood, and, therefore, misrepresented Mr. Myers. There was a categorical assertion which has received a categorical answer; and that answer has not been controverted by Mr. Lillie.—ED. "LIGHT."]

#### "Spirit Shorthand."

SIR,—The letter written by Mrs. Everest Boole, which you have published under the above title, has called forth my sympathy and given me the desire to corroborate much that she has so kindly endeavoured to explain, for I have, in my work as a medium, passed through, and that with much suffering of the spirit, a similar experience to the one she mentions in the beginning of her letter.

In the case of both the lady and the gentleman concerned, I was quite ignorant of the events of their earth-life, and certainly respected both. We had at the time a united desire to forward the cause of "Light from the Spirit-world," and I regretted deeply the most unexpected "rift within the workers' lute" which occurred. I take this opportunity of expressing my opinion that true lovingkindness should always be extended towards those who are the instruments of knowledge, of whatever kind, from the different spheres of thought in the spirit-world, and all seekers should accept with an open mind information that may seem detrimental on this plane, and patiently wait for a further explanation, being sure that, if we meet together with an earnest spirit of seeking after the Divine within and around us, we shall in time be vouchsafed "the truth, the whole truth, and nothing but the truth." A teaching has been given to myself that some spirits, now dwelling in mortal bodies, are here to expiate on earth, by "patient continuance in well-doing," and a steadfast conquest over the lower self, a former existence not acceptable "in God's most holy sight." Recalling Jude vi. I accepted this, as conveyed in writing, with a very humbling teaching to myself, for certainly, since I became a medium, I do feel as if I had great powers within my being of the existence of which I was formerly quite ignorant, such powers as could be easily used for selfish purposes were they not daily consecrated and guided by earnest prayer and constant effort of will.

Although no believer in the doctrine of Re-incarnation, as set forth by Theosophists, I accepted the statement, and mentally said: "Then let me gratefully undo the past now, and return to the state from which I fell." To be the instrument to convey such teaching to others is, of course, a very trying task. But my spirit guide assures me "it must be done," for the loving and consoling work must also be mingled with the difficult and humbling, seeing that "the powers that be" are ordained of a just and faithful God. It may interest Mrs. Boole (whom I have only yet the pleasure of knowing slightly), as well as others, that the knowledge of this "spirit shorthand" is certainly being developed where unwearying patience greets its bestowal. I have myself been the recipient of the same for now eighteen months, and this regularly every day, and am only now beginning to understand the symbols separately. A small

sign often signifies a long sentence, and a short word of two or three letters conveys a train of ideas quite unknown to myself. I believe it has also a dual interpretation corresponding to the two planes of existence. I consider it important evidence, on the scientific side, of a separate intelligence to any consciousness of my own, and the truths conveyed to my mind thereby are most interesting.

Referring to the letter, close of Mrs. Boole's I must certainly accept her wisdom, which is doubtless gained by an experience of many years in many fields of thought; though, to be true to my own nature, and in gratitude for all that I have received from spirit realms, I should rather say, Persevere lovingly and zealously, and another opportunity will assuredly be given by communicating spirits to explain what has caused so much suffering to those concerned, and to prove that in this, as in all our Father's ways, "Every dark cloud has its silver lining."

NOWELL.

P.S.—"Nowell" will be happy to show this beautiful spirit-shorthand to anyone desirous of enquiring into its development.

#### Transmigration.

SIR,—Allow me, in reply to "Inquirer," to offer proof positive that he is in error when he says that "Re-incarnationists persistently ignore the primary Indian doctrine of transmigration through the bodies of 'inferior' animals." The proofs shall be drawn from writings of the genesis of which I myself am cognisant, and of the authority of which I have no manner of doubt. But be this as it may, they will suffice for the present purpose.

Thus, in Lecture II., paragraphs 15-18 of the "Perfect Way," it is said that, when once generated,—

"The soul passes from one form to another until, in its highest stage, it polarises sufficiently to receive the spirit. It is in all organised things. Nothing of an organic nature exists without a soul. It is the individual and perishes finally if uninformed of the spirit.

"In the metallic region soul is diffused and unpolarised." [Its substance is there, but not as soul.] "The metals, therefore, are not individual; and not being individual, their transmutation does not involve transmigration. But the plants and animals are individual, and their essential element transmigrates and progresses. And man has also a divine spirit; and so long as he is man—that is, truly human—he cannot redescend into the body of an animal or of any creature in the sphere beneath him, since that would be an indignity to the spirit. But if he lose his spirit, and become again an animal, he may descend and—disintegrating—become altogether gross and horrible. This is the end of persistently evil men. For God is not the creator of evil things; but 'Beelzebub' (impurity) is their God. . . . Man's own wickedness is the creator of his evil beasts."

Again. In the "Hymn to the Planet-God," Iacchos, which represents the recovery through intuitional recollection of one of the ancient Egyptian rituals from which the Bible writers derived both their doctrine and their diction, and which is given both in the book above named and in its companion book, "Clothed with the Sun," we read of the animals sculptured on the temples of Egypt—"the lynx, and the lion, and the bull; the ibis and the serpent, the scorpion and every flying thing":—

"All these are of thy kingdom; they are the chambers of ordeal, and the houses of the initiation of the soul.

"For the soul passeth from form to form; and the mansions of her pilgrimage are manifold.

"Thou callest her from the deep, and from the secret places of the earth; from the dust of the ground, and from the herb of the field.

"Thou coverest her nakedness with an apron of fig-leaves; thou clothest her with the skins of beasts.

"Thou art from of old, O soul of man; yea thou art from the everlasting.

"Thou putteth off thy bodies as raiment: the wind rendeth and scattereth them; and the place of them shall no more be known.

"For the wind is the Spirit of God in man, which bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it shall go.

"Even so is the spirit of man, which cometh from afar off and tarrieth not, but passeth away to a place thou knowest not."

Yet one more citation which, like the foregoing, is from an instruction given expressly for the restoration to the world of the true doctrine of existence known to the ancients, to form part of a "New Gospel of Interpretation." It is included in "Dreams and Dream-Stories" and its imparted came in the character of the famous Magian of the first century, Apollonius

of Tyana, between whom and the recipient the following dialogue was held:—

"There are," said Apollonius, "two streams or currents, an upward and a downward one, by which souls are continually passing and repassing as on a ladder. The carnivorous animals are souls undergoing penance by being imprisoned for a time in such forms on account of their misdeeds. Have you not heard the story of my lion?"

Recipient: "Yes, but I did not understand it, because I thought it impossible for a human soul to suffer the degradation of returning into the body of a lower creature after once attaining humanity."

At this he laughed out and said: "It is not by the penance, but by incurring the need of the penance, that the soul is degraded. The man who sullies his humanity by cruelty or lust is already degraded thereby below humanity; and the form which his soul afterwards assumes is the mere natural consequence of that degradation. He may again recover humanity, but only by means of passing through another form than that of the carnivora. When it is said that certain creatures are redeemable or not redeemable, the meaning is this: They who are redeemable may, on leaving their present form, return directly into humanity. Their penance is accomplished in that form, and in it, therefore, they are redeemed. But they who are not redeemable are they whose sin has been too deep or too ingrained to suffer them to return until they have passed through other lower forms. They are not redeemable therein, but will be on ascending again. Others altogether vile, and past redemption, sink continually lower and lower down the stream until at length they burn out. They shall neither be redeemed in the form they now occupy, nor in any other."

These citations will, I trust, suffice to satisfy "Inquirer," that whatever may be the practice of those who claim to represent the Eastern Theosophy on this subject, the Western Theosophy undoubtedly comprises the tenet of "transmigration through the bodies of inferior animals." And the two systems themselves really agree.

EDWARD MAITLAND.

#### MR. E. W. WALLIS.

On Tuesday evening, the 14th inst., at Morse's Library and Reading Rooms, 26, Osnaburgh-street, Regent's Park, there was a gathering of members and friends to meet Mr. E. W. Wallis, who was announced to give a trance address, Mr. J. J. Morse being in the chair. The chairman expressed the pleasure with which London Spiritualists greeted Mr. Wallis on his visit to the Metropolis, as an old and tried worker in the cause, and a worthy representative of the hearty and vigorous Spiritualism of the Northern counties. On the vote of the meeting it was decided that Mr. Wallis's guides should be asked to reply to questions instead of delivering a set address, and this was acceded to. It may be interesting to quote one or two of the questions and some of the statements made in the lengthy and eloquent replies. A person present inquired as to the awakening of the spirit in the next life. The lecturer, in reply, stated that the resumption of consciousness was somewhat akin to awaking after sleep; but the circumstances differed considerably. In some instances the spirit might lie dormant for hours, days, or weeks after the change; in other cases it could hardly be said that the cessation of consciousness lasted an instant; the transition from waking life on one plane to waking life on the other was over in "a moment, in the twinkling of an eye." The old academic idea that if man is to live to all eternity he must have lived from all eternity, was also mooted for the consideration of the lecturer, who ably disposed of the question, in a way that we cannot do justice to here, further than by remarking that the lecturer showed that while matter and consciousness may have been, and doubtless were, from all eternity, the *grade* of consciousness represented by man did not necessarily call for a retrospective eternity as well as a prospective one, so to express it. A third question dealt with the possibility of spirits being morally developed without a corresponding intellectual unfoldment. The lecturer said that this would be a lopsided development which would wholly preclude such spirits being accurately referred to, in the phrase of the querist, as "lofty" or "angelic" existences. Progress, whether in this life or the next, demanded an all-round development of the faculties. There could be no true moral evolution without a corresponding intellectual one, since if a man's moral impulse told him to do right his cultivated intelligence would tell him what was right. The question was very fully and competently dealt with, and the manly appeal to all present to see that physical, mental, and moral development was alike studied was

indicative of the healthy tone of much of the Spiritualistic teaching of to-day, since it is a keynote that is touched in many quarters where the voice of the trance-speaker is heard.

Mr. Wallis, on regaining his normal state, referred to his work in the Midlands and the North, and expressed his sense of the friendliness with which he had been received. He gave some interesting reminiscences of his life in the earlier days of the movement.

The chairman then called upon Mr. J. Lamont, of Liverpool, the well-known and veteran Spiritualist, who addressed the meeting with evident emotion, and dealt with some of his past experiences. The meeting then resolved itself into a social gathering, and a pleasant time was spent in converse with the Spiritualists present, including Miss Rowan Vincent, Mrs. Cole, Mr. Sutton, and the speakers already mentioned.—D. G.

#### SOCIETY WORK.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—Dr. W. T. Reynolds (from Stratford), although suffering from a severe cold, interested us greatly by his remarks on Sunday last. He will be with us again next Sunday, when we sincerely trust he will have recovered his usual health, and that the weather will not affect the attendance as was the case on this occasion.—L. H.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday Mr. Stewart Clark delivered a very able inspirational discourse upon Re-incarnation. Free healing was also given at the close of the discourse with great success. We hope to have Mr. Clark with us again soon. Sunday next, at 7 p.m., open circle, with organ recitals; inquirers welcomed. Tuesday, at 8 p.m., séance, Mrs. Mason.—J. H. B., Hon. Sec.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, every Sunday at 7 o'clock. Speaker for Sunday next, Mr. W. G. Drake. The half-yearly meeting of the members of the society will be held on Sunday next, November 26th, after the service. The committee also announce that a tea meeting and musical entertainment will be held at the Hall on Monday, November 27th. Tickets for tea and concert, 9d. each; concert only, 6d. each. Tea at 6.30 p.m.; concert at 8 p.m. Friends are requested to render all the support and assistance they can, as we intend to devote the whole of the profits to the funds of West Ham Hospital. Tickets can be obtained of the members, and of J. Rainbow, Hon. Sec., 1 Winifred-road, Manor Park, Essex.

FINSBURY PARK CONGREGATIONAL CHURCH.—On Tuesday evening last, Mr. B. S. Hurman opened a discussion on "Spiritualism—Ancient and Modern," before the members of the Finsbury Park Congregational Church Mutual Improvement Association, in the lecture hall adjoining the church, Palmerston-road, Seven Sisters-road. Mr. Hurman briefly quoted from the Scripture with the view of identifying the idolatrous practices of the ancients with the modern adoption of hypnotism, telepathy, Spiritualism, and kindred subjects; his contention being that these practices were evil and forbidden, and without sanction in the Bible. In the course of an animated discussion several speakers expressed their dissent from Mr. Hurman's conclusions, and argued that the Bible was full of Spiritualism from beginning to end, while the exercise of spiritual gifts was strongly enjoined as an evidence of faith. Mr. Stead's action in calling attention to these subjects was also defended, and a general feeling expressed that a more extended knowledge should be obtained before arriving at a pronounced opinion thereon.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. H. Junor Brown, "The Grand Hotel," Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelhaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Norway, B. Torestonsen, Advocate, Christiania; Russia, Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; England, J. Allen, Hon. Sec., 13, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.—The Manor Park branch will hold the following meetings at 13, Berkley-terrace, White Post-lane, Manor Park:—Sundays, 11 a.m., for inquirers and students, and the last Sunday in each month, at 7 p.m., reception for inquirers. Also each Friday, at 9 p.m., prompt, for Spiritualists only, the study of Spiritualism. And at 1, Winifred-road, Manor Park, the first Sunday in each month, at 7 p.m., reception for inquirers. Also each Tuesday, at 7.30 p.m., inquirers' meeting.—J. A.

#### TO CORRESPONDENTS.

"F.T.S." and NEWTON CROSLAND.—Unavoidably postponed until next week.